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CANTERBURY CATHEDRAL.

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IN the suburbs of Canterbury, at a short distance eastward from the Cathedral Precincts, are still seen the ruins of an ancient ecclesiastical building, called the Abbey of St. Augustine. Augustine, or Austin, was sent to this country, at the end of the sixth century, by Pope Gregory the First, to convert the English Saxons from the worship of Woden and Thor, to Christianity. Ethelbert, at that time king of Kent, whose queen, Bertha, was already a Christian, consented to be baptized; and his example was soon followed by most of his subjects. But it should be remembered, that, previously to the memorable event of Augustine's landing on the coast of Kent, there existed in the realm of England a church independent of that of Rome; and that, although it had been persecuted, and almost destroyed, by the Saxons, Augustine could not prevail on the British bishops to own any allegiance to the Roman pontiff, nor to conform to the rules of that church. Augustine was invested with the archbishopric by Gregory, and died in 605, after having made the palace of Ethelbert, who had now fixed his residence at Reculver, a priory, and having founded, in conjunction with his sovereign, the abbey above mentioned, as a place of burial for himself and his successors.

The office of archbishop, after having been filled by many successive prelates, was, at the time of the Conquest, in the hands of Stigand. Stigand having exerted himself to oppose the Norman race, was degraded from his dignity by the Conqueror, and confined in prison for the remainder of his life. The promotion of Lanfranc, a monk of Milan, to the see, in 1070, immediately followed the removal of Stigand. Lanfranc rebuilt the cathedral, which had been a third time destroyed by fire, and dedicated it to the Holy Trinity. But the original name, and that which it still retains, is Christ Church. The greater part of the fabric was again reduced to ashes in 1174. In this year Henry the Second performed penance for the murder of Thomas à Becket. Hastening to Canterbury for this purpose, the king bared his shoulders to the lashes which the monks inflicted upon him at Becket's shrine.

No time was lost in restoring the Cathedral after the fire. Measures were adopted in the same year (1174) for rebuilding it, on a scale of unusual grandeur and beauty. Architects, both English and French, were assembled; and William of Sens, a man of genius and experience, was selected for the undertaking. During the fifth year of his labours, while he was preparing his machines for turning a great arch, he fell from a height of fifty feet, and was so much injured as to be compelled to give up his work, and retire home to France. The work then passed into the hands of an Englishman, who applied himself indefatigably to the task. A few of the old massive pillars of Lanfranc's Cathedral were retained; but the greater part was rebuilt with stone brought from Caen, as were the altars and chapels, to which the remains of the buried archbishops were conveyed to be reinterred—the body of St. Thomas, as he was styled (Thomas à Becket), alone continued untouched in the crypt, which runs beneath the edifice, till a magnificent chapel was finished for him, and preparations made for transferring him in full state. The removal accordingly took place in 1220, and the body was deposited in the chapel of the Holy Trinity, where it remained until the time of Henry the Eighth, who ordered the bones to be burnt, and the ashes dispersed in the air, declaring Becket to have been “a stubborn rebel, and a traitor to his prince.”

Many of the succeeding archbishops were consi-

derable benefactors to the Cathedral; among whom may be mentioned William Courtenay, who died in 1396, and Henry Chicheley, in 1443.

The form of this interesting Cathedral is that of a double cross, with a tower rising from the intersection of the nave and west transept, and two other towers at the west end. The east end is rounded. The great tower, rising to a considerable height, is one of the most perfect specimens of the pointed style of architecture in this country. The remainder of the exterior exhibits specimens of various styles; but great ingenuity and skill are displayed in the construction of the different parts. The whole length of the interior, from east to west, is 514 feet; the extent of the east transept, from north to south, 154 feet; of the west transept, 124 feet; the breadth of the nave and its aisles, 71 feet; height of the choir, 71 feet; of the nave, 80 feet; extreme height of the great tower, 235 feet; of the south-west tower, 130 feet; of the north-west tower, 100 feet. The principal entrance is by the south porch. From this approach, the view of the vaulted roof is extremely fine; but the grand perspective, of nearly the whole length from east to west, produces the effect of surprise as well as of pleasure. It is by thus taking in the whole area of such a structure, that the impressions of awe and solemnity are produced on the mind, while the parts which help to compose it claim a separate regard, and excite different feelings. The painted windows, for instance, the finely-carved stalls, the lavish ornaments of fretwork, and a multitude of florid decorations, in which the ancient mechanics displayed their dexterity, raise the admiration of the beholder; but it is that sort of wonder occasioned by *execution* in music, where excellence consists in the proofs of extraordinary labour.

The nave has an aisle on each side, from which it is separated by eight columns, besides the enormous pillars which support the great tower. The choir is entered from the nave by a beautiful stone screen, which is said to have been erected early in the fourteenth century, and which contains some curious statues of sovereigns in niches, particularly one, supposed to represent Ethelbert, holding the model of a Saxon church. Over this screen, till very lately, was the organ; but in the course of the repairs recently made, it has been removed to the south side, and placed out of sight. The organ-works communicate by pipes with the keys below, where the organist sits, behind the choristers. The altar-screen is a modern erection, very beautiful, but perhaps not quite in harmony with the rest of the choir. The side-walls of the choir-aisles bear the Norman features of low semicircular arches, rising from short, thick columns, with heavy capitals, reminding the spectator of Lanfranc's Cathedral. A flight of steps communicates with an end of each of these aisles, and with a semicircular aisle surrounding the Chapel of the Holy Trinity, in the centre of which formerly stood the gorgeous shrine of Becket. The pavement round the spot where the shrine was placed, still bears traces of the veneration in which he was held, in the hollows of the stones, worn on every side, by the knees of pilgrims who crowded thither from all parts of Christendom to pay their devotions, and enrich the church with their gifts. “It was computed,” says Hume, “that, in one year, above a hundred thousand pilgrims arrived in Canterbury, and paid their devotions at his tomb.” “The church,” says Lambard, “became so rich in jewels and ornaments, that it might compare with Midas or Cæsar; and so famous and renowned, (every pillar resounding St. Thomas, his miracles, prayers, and pardons,) that now the name

of Christ was clean forgotten, and the place was commonly called St. Thomas's Church of Canterbury." Henry the Eighth, dissolving the priory of Christ Church, (then attached to the Cathedral,) ordered the shrine of Becket to be despoiled of its treasures. These treasures, consisting of gold and precious stones, filled two great chests, and were of such weight that six or seven strong men were just able to carry them out of the church. The north division of the west transept is called the Martyrdom, being the part where Becket fell beneath the blows of his murderers; and here, before the Reformation, was a small altar of wood, on which was placed the point of one of the swords, broken off in the commission of the murder. Out of a part of this pavement a piece of stone has been cut, said to have been sprinkled with Becket's brains.

The great north window of the west transept contains some beautiful stained glass; but it suffered dreadfully, in common with the whole cathedral, during the shameful frenzy of the civil wars, in the seventeenth century. A puritan who signalized himself in the business of mutilation, while he was breaking this window, in which was a rich painting of Becket, of the full size, boasted "that he was doing the work of the Lord in rattling down proud Becket's glassy bones."

The east transept contains a beautiful circular window, with representations of the four greater prophets, &c. Parts of this transept, being of Norman architecture, are most probably a portion of Lanfranc's fabric.

There is a Chapel of the Virgin Mary, famous for its east window, and tastefully-decorated roof; a Chapel of St. Michael, which contains the tomb of Margaret Holland and her two illustrious husbands, as well as other memorials of the mighty dead. In the circular building called Becket's crown, which terminates the eastern extremity of the Cathedral, and which has never been completed, is the ancient stone chair in which the archbishops of Canterbury are enthroned. In the north aisle of the choir, are striking monuments of Archbishops Bouchier and Chicheley. The recumbent figure of the latter is admirable. The slab on which he reposes is arched beneath; and in the open part is a faithful sculpture of a human being in a winding sheet, as if sinking in death, by an entire decay of the frame, each bone appearing ready to protrude through the thin covering.

Under the arches, which encircle the chapel of the Holy Trinity, is the monument of Henry the Fourth and his Queen, and that of the valiant and exemplary Edward the Black Prince, which is one of the most interesting objects in the cathedral. On the tomb lies his whole-length brass figure, in armour; his head encircled with a coronet, which was once enriched with gems. Shields of arms appear in the several compartments round the tomb, with the three ostrich feathers, the device of the Prince of Wales. An elegant canopy surmounts the tomb, upon which are placed the Prince's helmet, tabard, or coat of arms, gauntlets, &c. His sword and target, formerly among these trophies, are said to have been taken away in the time of the civil wars.

The north-western tower, which was, perhaps, among the oldest portions of the cathedral, has been lately taken down, in consequence of its dilapidated state. The foundation-stone of a new tower, to be raised in its place, was laid in September last; and the Dean and Chapter were empowered last year, by Act of Parliament, to borrow 25,000*l.*, for the cost of its erection.

DAVID HUME AND HIS MOTHER.

HUME, the historian, received a religious education from his mother, and, early in life, was the subject of strong and hopeful religious impressions; but, as he approached manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came at length to look with less and less pain upon this declension, and filial love and reverence seem to have been absorbed in the pride of philosophical scepticism; for Hume now applied himself with unwearied, and, unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten to her, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

No permanent impression seems, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.—SILLIMAN'S *Travels in England*. A story like this requires no comment. Thus it is that false philosophy restores the sting to death, and gives again the victory to the grave!

DEATH.

FRIEND to the wretch, whom ev'ry friend forsakes,
I woo thee, Death!—Life and its joys
I leave to those that prize them.—
Hear me, O gracious God!—At thy good time
Let Death approach; I reckon not—let him but come
In genuine form, not with thy vengeance arm'd,
Too much for man to bear. O rather lend
Thy kindly aid to mitigate his stroke,
And at that hour when all aghast I stand
(A trembling candidate for thy compassion)
On this world's brink, and look into the next;
When my soul, starting from the dark unknown,
Casts back a wishful look, and fondly clings
To her frail prop, unwilling to be wrench'd
From this fair scene, from all her custom'd joys
And all the lovely relatives of life,
Then shed thy comforts o'er me; then put on
The gentlest of thy looks. Let no dark crimes
In all their hideous forms then starting up
Plant themselves round my couch in grim array,
And stab my bleeding heart with two-edged torture,
Sense of past guilt, and dread of future woe.
Far be the ghastly crew! and in their stead
Let cheerful Memory from her purest cells
Lead forth a goodly train of virtues fair,
Cherish'd in earliest youth, now paying back
With tenfold usury the pious care,
And pouring o'er my wounds the heavenly balm
Of conscious innocence.—But chiefly Thou,
Whom soft-eyed Pity once led down from heaven
To bleed for man, to teach him how to live,
And oh! still harder lesson! how to die,
Disdain not Thou to smooth the restless bed
Of sickness and of pain.—Forgive the tear
That feeble Nature drops, calm all her fears,
Wake all her hopes, and animate her faith,
Till my rapt soul, anticipating heaven,
Bursts from the thalldrom of incumbering clay,
And, on the Wing of Ecstasy upborne,
Springs into liberty, and light, and life.—BP. PORTUG.



THE ELEPHANT.

FEW animals have attracted more attention from mankind than the Elephant. Formed, as it were, for the service of man in warm climates, it possesses every attribute that can render it useful. It is strong, active, and persevering; gentle in disposition, social in manners, and so docile and sagacious as to be trained to almost any service. Its form is awkward; the head large, the eyes small, the ears broad and pendant, the body thick; the back much arched; and the legs clumsy and shapeless. The skin is generally of a deep brown, approaching to black. When first born, the animal is about three feet high; it continues to grow till it is sixteen or eighteen years of age, and is said to live to the age of one hundred years and upwards. The tusks are not visible in the young animals, but at full growth they project, in some instances, seven or eight feet. The general height of the Elephant is nine or ten feet, and it has been known to attain to fifteen feet. It feeds on vegetables, the young shoots of trees, grain, and fruit.

The intelligence, the strength, and the docility of "the half-reasoning Elephant," have been, from the earliest ages, the surprise and admiration of all who have paid the least attention to these subjects. Volumes might be filled with well-authenticated facts in illustration of these qualities. The wonderful facility with which the elephant can apply his trunk to all the purposes of a hand, is one great reason of his superiority. "Not only," says Buffon, "does he possess the power of moving it, but he can bend it, shorten it, lengthen it, bend it back, and turn it in every direction; the extremity of this trunk is furnished with a rim, lengthened in front into the form of a finger, and it is by this means that he is able to perform all that we do with our fingers; he can pick up the smallest piece of money, gather flowers one by one, untie knots, and open and shut doors, turning the keys and forcing back the bolts.

Every being in nature has its real and its relative value; and, to deal justly with the elephant in this regard, we must at least allow him the intelligence of the beaver, the cunning of the ape, and the affection of the dog, and to these we must add his peculiar and singular advantages of strength, size, and duration of life. We must not forget his arms or means of defence, with which he is able to vanquish the lion; we have but to describe him in motion, the earth shakes beneath him; with his trunk he tears up trees; by the pressure of his body he effects a breach in a wall; terrible by his strength, he is even

invincible by the mere resistance of his weight, and the thickness of the skin that covers him. On his back he can carry a tower armed for battle, and containing many men; by his own single exertions, he moves machines, and transports burdens, which six horses would be unable to drag; to this prodigious power he adds, courage, prudence, coolness, and the most perfect obedience; in his anger he never forgets his friends, but only attacks those who have injured him. He remembers acts of kindness as long as injuries."

To illustrate in some manner the wonderful instinct of this stupendous creature, we have extracted the following anecdote, from Griffiths's edition of CUVIER'S *Animal Kingdom*. The circumstance occurred at the siege of Bhurtpore, in 1805. "At one of the wells near the camp, from which the army fetched water, two elephant-drivers, each with his elephant, the one remarkably large and strong, the other comparatively small and weak, were at the well together; the small elephant had been provided by its master with a bucket for the occasion, which he carried at the end of his trunk; but the larger animal being destitute of this necessary vessel, either of his own accord, or by desire of his keeper, seized the bucket, and easily wrested it away from his less-powerful fellow-servant; the latter was too sensible of his inferiority, openly to resent the insult, though it was obvious that he felt it; but great squabbling and abuse ensued between the keepers: At length the weaker animal, watching the opportunity, when the other was standing with his side to the well, retired backward a few paces, in a quiet unsuspecting manner, and then rushing forward with all his might, drove his head against the side of the other, and fairly pushed him into the well.

"As the surface of the water was nearly twenty feet below the common level, there did not appear to be any means that could be adopted to get the animal out by main force, at least without injuring him.

"There were many feet of water below the elephant, who floated with ease on its surface, and experiencing considerable pleasure from his cool retreat, evinced but little inclination to exert what means he might possess in himself of escape. A vast number of fascines had been employed by the army during the siege; and at length it occurred to the elephant-keeper that a sufficient number of these (which may be compared to bundles of wood) might be lowered into the well to make a pile, which might be raised to

the top, if the animal could be instructed as to the necessary means of laying them in regular succession under his feet; the keeper had to teach the elephant this lesson, which by means of that extraordinary ascendancy these men attain, he was soon enabled to do, and the elephant began quickly to place each fascine as it was lowered to him, successively under him, until in a little time he was enabled to stand upon them; by this time, however, the cunning brute, enjoying the cool pleasure of his situation, after the heat and partial privation of water to which he had been lately exposed, was unwilling to work any longer, and all the threats of his keeper could not induce him to place another fascine. The man then opposed cunning to cunning, and began to caress and praise the elephant, and what he could not effect by threats, he was enabled to do by the repeated promise of plenty of rack. Incited by this, the animal again went to work, and raised himself considerably higher, until, by a partial removal of the masonry at the top of the wall, he was enabled to step out."

WHEN the Marquess of Hastings was Governor General of India, he appointed Mr. Crawford Envoy to the Kings of Siam, and Cochin China. This gentleman has published a most interesting account of his mission, from which we extract the following curious picture of one of the entertainments provided for his amusement in Cochin China. It was an

ELEPHANT AND TIGER FIGHT.

THE Tiger was first exhibited in front of the hall, and was driven to the spot on a hurdle. A great concourse of people had assembled to witness the exhibition. The tiger was secured to a stake, by a rope fastened round his loins, about thirty yards long. The mouth of the unfortunate animal was sewed up, and his nails pulled out. He was of a large size, and extremely active. No less than forty-six Elephants, all males of great size, were seen drawn out in line. One at a time was brought to attack the Tiger. The first Elephant advanced, to all appearance, with a great show of courage, and we thought, from his determined look, that he would have despatched his antagonist in an instant. At the first effort he, with little apparent difficulty, raised the Tiger on his tusks, and threw him to a distance of at least twenty feet. Notwithstanding, the Tiger rallied, and sprung upon the Elephant's trunk and head, making his way up to the very neck, where the

keeper sat. The Elephant took alarm, wheeled round, and ran off, pursued by the Tiger as far as the rope would permit him. The fugitive, although not hurt, roared most piteously, and no effort could bring him back to the charge. A little after this, we saw a man brought up to the Governor, bound with cords, and dragged into his presence by two officers. This was the conductor of the recreant Elephant; one hundred strokes of the bamboo were ordered to be inflicted on him upon the spot; for which purpose he was thrown on his face upon the ground, and secured by a man sitting astride on his neck and shoulders (a common punishment amongst the Chinese); a succession of executioners inflicted the punishment: when it was over, two men carried off the sufferer by the head and heels, apparently quite insensible. While this outrage was perpetrating, the Governor coolly viewed the combat of the Tiger and Elephant, as if nothing else particular had been going forward. Ten or twelve Elephants were brought up in succession to attack the Tiger, which was killed at last merely by the astonishing falls he received, when tossed off the tusks of the Elephants.

The prodigious strength of the Elephants was far beyond any thing which I could have supposed. Some of them tossed the Tiger to a distance of at least thirty feet, after he was nearly lifeless and could offer no resistance. We could not reflect without horror, that these were the same Elephants which have, for many years, executed the sentence of the law upon the many malefactors condemned to die. Upon these occasions, a single toss, such as I have described, is sufficient to occasion death.

After the Tiger-fight we had a mock battle, the intention of which was to represent elephants charging an entrenchment. A sort of *chevaux-de-frise* was erected, to the extent of forty or fifty yards, made of very frail materials. Upon this was placed a quantity of very dry grass, while a show was made of defending it by a number of spearmen behind. As soon as the grass was set on fire, a quantity of squibs and crackers were let off, flags were waved in great numbers, drums beat, and a piece of artillery began to play. The elephants were now encouraged to charge; but they displayed their usual timidity, and it was not until the fire was nearly extinguished, and the materials of the *chevaux-de-frise* almost consumed, that a few of the boldest could be forced to pass through.

M. A. B.



PUNISHMENT BY THE BAMBOO.

ANCIENT MARRIAGE CUSTOMS.

AMONG the innumerable advantages derived to society from the advance of civilization, none stand more prominent than those arising from the improved view which is taken of the mutual duties and requirements of the marriage state. It is but lately, however, comparatively speaking, that women have been considered in their true and proper character of partners, and have ceased to be regarded in the degrading light of personal property. In ancient times the custom appears almost universally to have prevailed, of purchasing the bride at her father's or friends' hands, without allowing her inclinations to have the least weight in the disposal of her person, and, indeed, in some countries, Turkey and Persia for instance, this custom remains in force to the present day.

It is impossible to ascertain, with any precision, the period at which the custom actually commenced, of purchasing the wife; it is undoubtedly of very ancient date, since it is mentioned in the very earliest records of the world, being frequently alluded to by Moses in the Pentateuch. That it was the practice for some centuries before the time of the Jewish legislator, is evidenced by the voluntary servitude of Jacob to the father of his wives, Leah and Rachel, and by the suit of the Prince of Shalem for Dinah, the sister of the twelve patriarchs, who says, "Ask me never so much dowry and gift, and I will give according as ye shall say unto me, but give me the damsel to wife." It appears also, from other passages in the Bible, that there was a Jewish law, which fixed a certain sum as the price to be paid to the parents by the purchaser of their daughter.

The historian, Herodotus, who flourished about 450 years before the Christian era, mentions this custom as having formerly obtained among the inhabitants of Babylon and its dependent villages. His description of the proceedings on such occasions is curious, and somewhat entertaining.

Once a year all the young marriageable women were collected together in a certain spot, and surrounded by the bachelors of all classes, whose inclinations prompted them to become candidates for the marriage state. An auctioneer then put them up severally for sale, beginning with those of the handsomest and most agreeable person: for these there was always great competition between the most wealthy of the bidders, and thus a considerable sum of money was collected. When all those of the assembled maidens who had any pretensions to beauty were disposed of, the mode of sale was reversed, and a dowry given with those whose want of personal attraction rendered their disposal a matter of greater difficulty, the sum always varying in proportion to the plainness of the damsel. Thus all the young women were certain of meeting with a partner; for even if there existed any absolute deformity, the irresistible charm of a weighty dowry soon obtained for her a husband from among those who, either from avarice or want of taste, were willing to overlook the fleeting advantage of possessing a handsome wife, for the sake of the more substantial benefits which were to be gained by espousing an ugly one. Such was once the custom among the Persians, and some of our fair countrywomen will perhaps be inclined to entertain but a very poor opinion of the old historian's judgment and gallantry, when they are told that it was considered by him as the most admirable and excellent institution which he had met with in the history of any nation.

That the custom of purchasing the bride was adopted by our Saxon ancestors, is demonstrable

from some of their laws still preserved: in one of these we find it enacted, "that he who would take a wife, shall give three hundred pence to her parents." It is also ascertained, by reference to the Salic law, to have existed among the French; and though, in some instances, it is by no means clear, whether simple earnest-money, or actual purchase, be intended, yet, in all the ancient rituals, which contain the marriage-ceremony in use on the continent, some allusion is made to the custom of giving money. At one time, coins called "betrothing tokens" were struck off in France, expressly for this purpose.

In our own country, the ancient marriage-ceremony certainly recognised the practice of offering some coin; for we find, in an ancient manuscript of the Salisbury Missal, that the man is enjoined to say, "wyth this ryng y the wedde, and thys gold and selvir the geve, and with my bodi y the worshippe, and with all my worldith catel y the honourè;" in the printed copies it is, "with thys ryng I the wedde, and thys gold and silver I the geve, and with al my worldly catel I the endowe;" previously to which the Rubric says, "let the man put upon the book some silver or gold, and a ring." The service-books of York and Hereford have the same expression, and it continued till the time of Edward VI. but was abolished in his second *Common Prayer Book*. Leobard, the celebrated Saint of Tours, in the sixth century, being persuaded in his youth to marry, gave his betrothed a ring, a kiss, and a pair of shoes. This ceremony has been explained, very much to the dishonour of the ladies, as referring to the absolute servitude of the party, who, in this instance, was symbolically tied, to use a vulgar, but expressive phrase, "neck and heels."

It was formerly, also, the custom to place some sort of crown on the bride and bridegroom, and in the service used on this occasion, the marriage of Cana is mentioned several times, which will, perhaps, account for all the ancient paintings and representations of that circumstance, exhibiting the parties crowned. Bigamy, or even a second marriage, seems to have been considered as disgraceful; and, in an ancient collection of various cases of penance, persons who entered on a second marriage, were enjoined to fast thirty-three weeks. In France, also, it was the practice to molest a woman who married a second husband, with a morning serenade of pots and kettles; this salutation was called a "charivari." A similar concert of "rough music" is performed in many parts of England at the present day, when the village urchins discover that a husband has forgotten his vow of cherishing his wife, and has adopted the more ungallant habit of chastising her.

R. H. F.

It is of the greatest importance that we should resist the temptation, frequently so strong, of annexing a familiar, facetious, or irreverent idea to a scriptural usage, a scriptural expression, a scripture text, or a scripture name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence, or want of reflection. Every person of good taste will avoid reading a parody or a travesty of a beautiful poem, because the recollection of the degraded likeness will always obtrude itself upon our memories, when we wish to derive pleasure from the contemplation of the elegance of the original. But how much more urgent is the duty by which we are bound to keep the pages of the Bible clear of any impression tending to diminish the blessing of habitual respect and reverence towards our Maker's law.—PALGRAVE.

HAPPY is he who is engaged in controversy with his own passions, and comes off superior; who makes it his endeavour, that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality.—JORTIN.

THE USEFULNESS OF INSECTS.

— "Each crawling insect holds a rank
Important in the place of Him who framed
This scale of beings; holds a rank, which lost,
Would break the chain, and leave behind a gap;
Which Nature's self would rue." — STILLINGFLEET.

PEOPLE in general are too apt to look upon insects as being not merely useless, but positively noxious creatures, regarding them in no other light than that of blights, pests, and scourges of the human race. This is a great error; for Nature has made nothing in vain, all her works being designed for some wise end. True it is, that many insects commit considerable depredations in the garden, the orchard, and the field, by devouring our fruit, trees, and vegetables. But even these, which we are accustomed to consider as injurious creatures, no doubt, fulfil, in their turn, some important purpose in the economy of nature; such as, for example, (to mention only one case out of many,) affording a supply of food for birds, as well as for a variety of other animals. It is, therefore, not a little presumptuous, and it savours, too, of impiety, to find fault with the works of the Creator, and to assert confidently that this or that plant or animal is of no use, just because its use may be *unknown to us*. Ignorant, however, as we are, even the wisest among us, of many of Nature's secrets, and of the designs of Providence, we yet may, in many cases, perceive plainly enough, the important services performed by insects, if only we will be at the pains to attend a little to their habits, and investigate their natural history. There is one little insect, a minute four-winged fly, which may be selected as an apt illustration of the truth of this position. This insect was classed by LINNÆUS in the numerous genus *Ichneumon*, and distinguished by the appropriate specific name of *glomeratus*. But modern entomologists have found it necessary to make many subdivisions, and accordingly have changed the name of the fly to *Microgaster glomeratus*. To some ears these may appear very hard-sounding words; it may not be amiss, therefore, to state, that *Microgaster* is a name compounded of two Greek words; and it has been applied to the insect in question, in reference to the smallness of the lower part of the body; the term *glomeratus* has been given, on account of the *pupæ* or chrysalides of the fly being usually found *grouped together in clusters*.

The most inattentive observer can hardly fail of being acquainted with greenish and black-mottled caterpillars which devour our cabbages, and which change in due time to the large garden white butterflies, so common every where from the month of May to the end of summer. These caterpillars and butterflies would soon increase to an enormous extent, were it not for that "law which causes one thing to prey upon another, in order that nothing may become too abundant." Our *Microgaster* affords an admirable example of this law, and its natural history is as follows. The female fly deposits her eggs, to the number sometimes of near thirty, or more, within the body of the cabbage-caterpillar, by means of her ovipositor, that is, an instrument, somewhat of the nature of a sting, with which she is supplied for this very purpose. The eggs, when hatched, become grubs, which feed on the internal parts of the caterpillar; but, guided by a wonderful instinct, avoid devouring the *vital* parts; for, strange to say, the caterpillar continues all the while to eat and grow as usual, and to all appearance just as if nothing had happened to it, until it has arrived at its full size, and the time has come for it to undergo its transformation; but then, instead of changing to a chrysalis, as in the ordinary course it would do, it pro-

duces, in lieu of it, a cluster of small oval bodies, of a fine silken texture, and a bright lemon-colour, which are, in fact, the *pupæ* of the *Microgaster*, and soon change to a number of the winged insects. The flies go forth, and commence the same round of operations on other individuals of the cabbage-caterpillars, and thus brood after brood is produced during the season. Wherever the cabbage-caterpillars abound, and few gardens are free from them, any body, who chooses to be at the trouble of searching, may readily find in the summer, and still more in the autumn, the yellow silken clusters of *pupæ*, already described, sticking against the pales, walls, &c., and, in general, adhering to the shriveled skin or dead remains of the caterpillar, from which they have come forth.

Now, in order to give some idea of the extent to which the destruction of the cabbage-butterfly is effected by the *Microgaster*, the following experiment may be mentioned. Towards the end of June, a brood of the caterpillars of the large white butterfly, amounting in number to twenty-four, was found feeding in company on the cabbages in a garden; they were placed in confinement, and, being nearly full grown, they soon commenced preparing for their transformations. By the 1st of July, nine out of the twenty-four had turned to the chrysalis state, and the remaining fifteen produced the silken clusters of *pupæ* of this fly; thus, nine caterpillars only out of twenty-four came to maturity, as butterflies, the remaining fifteen (that is nearly two-thirds,) were destroyed by the fly. Now, if the present instance may be taken as a fair average example of what usually occurs, and there seems no reason why it may not, we should have had in that same season, were it not for the ravages committed by the *Microgaster*, almost two-thirds more of this already very abundant butterfly than we then had. In the course of a few seasons, supposing no other "preventive check" to have come into operation, the cabbage-butterflies would increase in a kind of geometrical proportion; our gardens would soon be absolutely devoured and laid waste by the caterpillars, and it would scarcely be possible to walk abroad without being almost smothered by the winged insects. So greatly are we indebted to this apparently contemptible little parasite, (whose operations are unheeded by all but naturalists, and of whose very existence people in general are perhaps scarcely aware,) for keeping down the increase of an insect, which would otherwise become a serious and alarming evil! The large and continuous supply of the *Microgaster*, which is produced by myriads throughout the summer and autumn, (that is, just so long as its services are required,) is one of those wise and beneficent provisions of the Great Creator, which needs only to be known, in order to excite our admiration.

It may not be out of place here to mention, that most, if not all, *Lepidopterous* insects, (that is, butterflies and moths,) as well as some others, are subject, more or less, to be preyed upon while in the *larva*, or caterpillar state, by parasites of a somewhat similar nature to the one above described. And hence, probably, it is, that the name of *Ichneumon* was, by the older naturalists, originally appropriated to them; they bear a sort of analogy to the little quadruped of the same name; in other words, they perform in one department of nature the same kind of office, by destroying and checking the superabundant increase of insects, that the quadruped does in another, by destroying the crocodiles' eggs and the venomous serpents, &c., which abound in the hot countries of which it is an inhabitant.—B. R.

ANECDOTE OF THE LATE LORD EXMOUTH.

AN example of his noble feeling was shown on the 26th of January 1796, when, by his great personal exertions, he preserved the crew and passengers of the *Dutton* transport, which, crowded with troops and their families, proceeding on the expedition to the West Indies, was driven on the rocks under the citadel at Plymouth. The account of this act of benevolence is given in his own words, when Captain Edward Pellew, in a private letter to a friend.

"Why do you ask me to relate the Wreck of the *Dutton*? Susan (Lady Exmouth) and I were driving to a dinner-party at Plymouth, when we saw crowds running to the Hoe; and learning it was a wreck, I left the carriage to take her on, and joined the crowd. I saw the loss of the whole five or six hundred was inevitable, without somebody to direct them; for the last officer was pulled on shore as I reached the surf. I urged their return, which was refused; upon which I made the rope fast to myself, and was hauled through the surf on board, established order, and did not leave her until every soul was saved but the boatswain, who would not go before me. I got safe, and so did he, and the ship went all to pieces; but I was laid in bed for a week by getting under the mainmast (which had fallen towards the shore); and my back was cured by Lord Spencer's having conveyed to me by letter His Majesty's intention to dub me a baronet. No more have I to say, except that I felt more pleasure in giving to a mother's arms a dear little infant only three weeks old, than I ever felt in my life: and both were saved. The struggle she had to intrust me with the bantling was a scene I cannot describe; nor need you, and consequently you will never let this be visible."

It is added by the writer of the memoir, "This injunction has been scrupulously observed, until now that the seal of secrecy is removed by his death."—*United Service Journal*.

THE MARINERS' HYMN.

To God above, from all below,
Let hymns of praise ascend;
Whose blessings unexhausted flow,
Whose mercy knows no end.

Who o'er the waves, from shore to shore,
The gifts of commerce bear,
The wonders of the deep explore,
And own that God is there,

By these his works are seen; his ways
By these are understood:
He speaks the word; the storm obeys,
And rising lifts the flood.

Now high as heav'n the bark ascends,
Now seeks the depth below.
Each heart beneath the terror bends,
And melts with inward woe.

Distress'd, to God they make their pray'r;
Obedient to his will,
The storms that rag'd their rage forbear
The seas that roar'd are still.

Each grief, each fear, at once resign'd,
They see their labour o'er;
Then, led by Him, their haven find,
And touch the wish'd-for shore.

MERRICK. 1765.

THEY that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising of human nature; for take an example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, who to him is instead of a god, or better nature; which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon Divine protection and favour, gathereth a force and faith, which human nature in itself could not obtain: therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.—**LORD BACON.**

ANNIVERSARIES IN APRIL.

MONDAY, 15th.

EASTER TERM begins.

1776 Died, at his vicarage of Shiplakes, the Rev. James Grainger, author of the *Biographical History of England*.

TUESDAY, 16th.

1746 The battle of Culloden, which crushed the last attempt of the House of Stuart to recover the throne of these kingdoms.

1827 Died, at upwards of eighty years of age, Henry Fuseli, Professor of Painting in the Royal Academy.

WEDNESDAY, 17th.

CAMBRIDGE and OXFORD TERMS begin.

1355 Marino Faliero, Doge of Venice, condemned to death and executed, for a plot against the nobles.

1446 The sea broke through the Dykes at Dordrecht, in Holland, by which disaster more than 100,000 human beings perished, besides cattle to an incalculable amount.

1668 Died Sir William Davenant, who succeeded Ben Jonson as Poet Laureat. He was distinguished also for his loyalty to Kings Charles I. and II.; during the Commonwealth he was imprisoned, and, but for the intercession of Milton, would have suffered death.

1761 Expired, in the eighty-fifth year of his age, Dr. Benjamin Hoadly, Bishop of Winchester.

1790 Died, at Philadelphia, in the United States of America, Dr. Benjamin Franklin, aged eighty-four. The account he has himself written of his life, holds out a striking example of talents, industry, economy, and integrity, raising a man from the humblest occupations, gradually but surely, to eminence and independence.

THURSDAY, 18th.

1506 The first stone of St. Peter's Church, at Rome, laid by Pope Julius II.

1552 John Ieland, the celebrated English antiquarian, died.

1689 Died, in the Tower of London, the infamous and deservedly execrated Judge Jefferies.

FRIDAY, 19th.

ST. ALPHAGE.—St. Alphage appears to have been retained in the reformed calendar, more because he was an English Saint, than on account of any thing peculiar in his life. He was born of noble parentage, and successively Abbot of Bath, Bishop of Winchester, and Archbishop of Canterbury. In the latter city he was taken prisoner by the Danes, A. D. 1011, and, after many months' painful imprisonment, was stoned to death by them on the spot where Greenwich Church stands.

1390 Robert II., King of Scotland, first sovereign of the House of Stuart, died at the Castle of Dundonald, in Ayrshire, after a successful reign of nineteen years.

1529 On this day several of the Electors and Princes of Germany, joined by the inhabitants of Strasburgh, Ulm, Nuremberg, Constantz, Heilbron, and seven other cities, published a PROTESTATION against some decrees of the Diet, or Grand Council of the Germanic Empire, and Petitioned the Emperor, Charles V., to have them revoked. From this protestation the members of the Reformed Church acquired the name of PROTESTANTS.

1560 Died, Melancthon, the celebrated pupil of Martin Luther, and his unwearied coadjutor in the great labour of the Reformation.

1689 Died, at Rome, Christina, Queen of Sweden, daughter of the great Gustavus Adolphus, the champion of the Reformation. This capricious woman abjured her religion, after she had abdicated her crown voluntarily in 1654.

1739 Died Dr. Saunderson, Professor of Mathematics at Cambridge. Though deprived of his eyes at two years of age by the confluent small-pox, he became, by self-instruction, the greatest mathematician of his time. He constructed machines for demonstrating mathematical problems, and formed an orrery, on which he gave lectures to his pupils.

1775 Skirmish between the British forces and the armed colonists, at a place called Lexington, near Boston, being the first action of the American war.

1804 On this day the blacks of St. Domingo commenced a massacre of the few white inhabitants who remained there, notwithstanding the evacuation of it by the French army. The massacre continued with the most wanton barbarity, and savage instances of spoliation, till the 14th of May, when it ceased, merely because not a white was left to murder; the number of victims amounted to 2500.

SATURDAY, 20th.

1534 Elizabeth Barton, commonly called the "Holy Maid of Kent," an impostor set up by some monks, to impede, by pretended miracles and prophecies, the progress of the Reformation in England, was executed at Tyburn, with several of her fellow-conspirators.

1658 Cromwell forcibly dissolved the Long Parliament.

1657 The Spanish fleet, consisting of sixteen ships, totally destroyed by the renowned Blake, under the walls of Santa Cruz, in the island of Teneriffe; an exploit at that time unrivalled in the naval history of England.

1792 The National Assembly of France declared war against the Emperor of Germany.

SUNDAY, 21st.

SECOND SUNDAY AFTER EASTER.—In the year before the Christian era, 753, the city of Rome was founded, and in the year 323 Alexander the Great died.

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